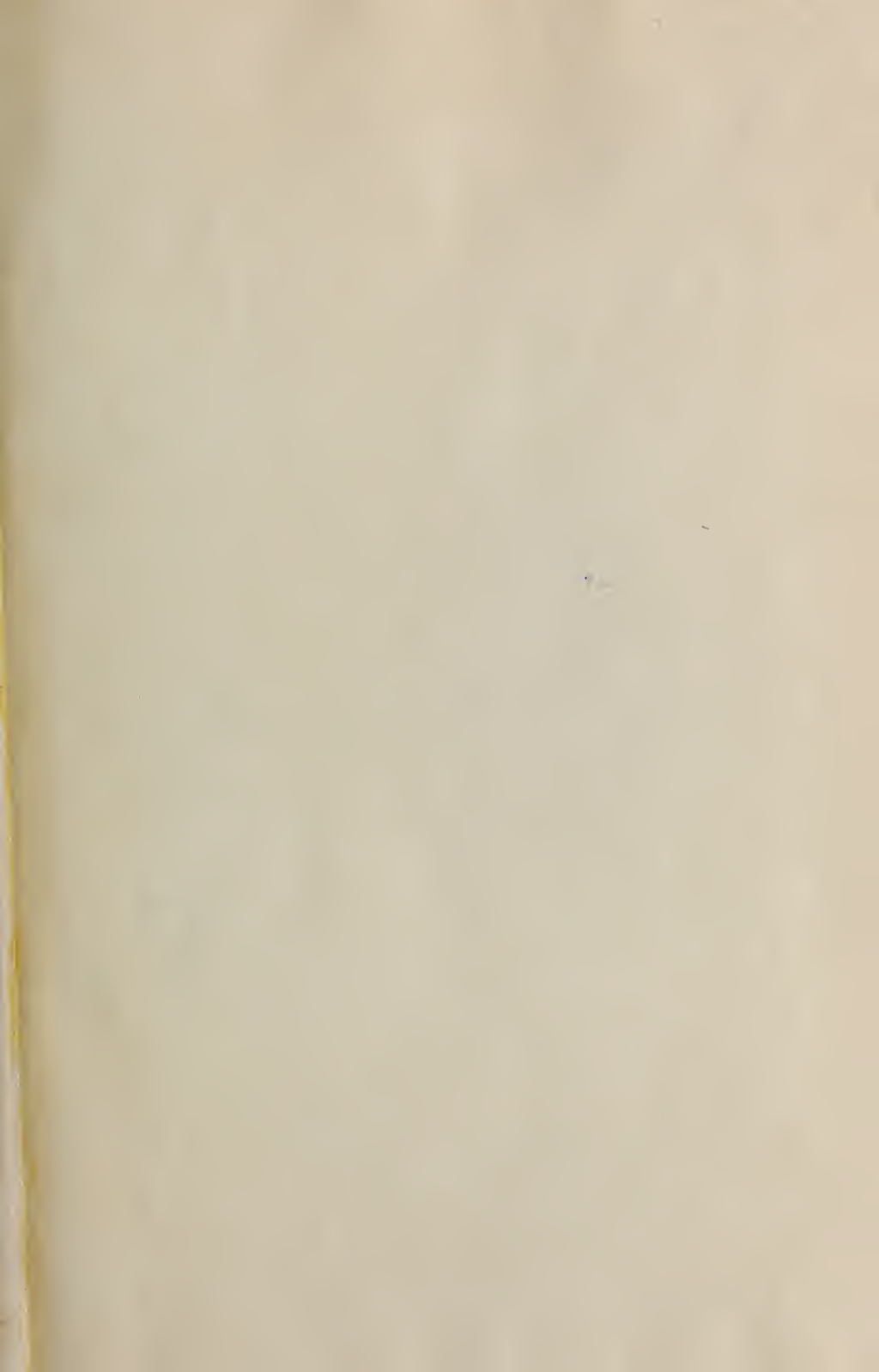


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Neglected Arabia





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Missionary
News and Letters

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The Arabian Mission

Arabia



MISSIONARIES LEAVING BAHREIN AFTER THE ANNUAL MEETING.

NUMBER SEVENTY-FOUR

JULY-SEPTEMBER, 1910

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NEGLECTED ARABIA.

July - September, 1910.

World Missionary Conference.

A Message to the Members of the Church in Christian Lands.

Dear Brethren in Christ:

We members of the World Missionary Conference, assembled in Edinburgh, desire to send you a message which lies very near to our hearts. During the past ten days we have been engaged in a close and continuous study of the position of Christianity in non-Christian lands. In this study we have surveyed the field of missionary operation and the forces that are available for its occupation. For two years we have been gathering expert testimony about every department of Christian missions, and this testimony has brought home to our entire Conference certain conclusions which we desire to set forth.²

Our survey has impressed upon us the momentous character of the present hour. We have heard from many quarters of the awakening of great nations, of the opening of long-closed doors, and of movements which are placing all at once before the Church a new world to be won for Christ. The next ten years will in all probability constitute a turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted, havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used, they may be among the most glorious in Christian history.

We have, therefore, devoted much time to a close scrutiny of the ways in which we may best utilize the existing forces of missionary enterprise by unifying and consolidating existing agencies, by improving their administration and the training of their agents. We have done everything within our power in the interest of economy and efficiency; and in this endeavor we have reached a greater unity of common action than has been attained in the Christian Church for centuries.

But it has become increasingly clear to us that we need something far greater than can be reached by any economy or reorganization of the existing forces. We need supremely a deeper sense of responsibility to Almighty God for the great trust which He has committed to us in the evangelization of the world. That trust is not committed



in any peculiar way to our missionaries, or to societies, or to us as members of this Conference. It is committed to all and each within the Christian family; and it is as incumbent on every member of the Church, as are the elementary virtues of the Christian life—faith, hope and love. That which makes a man a Christian makes him also a sharer in this trust. This principle is admitted by us all, but we need to be aroused to carry it out in quite a new degree. Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demand from every Christian, and from every congregation, a change in the existing scale of missionary zeal and service and the elevation of our spiritual ideal.

The old scale and the old ideal were framed in view of a state of the world which has ceased to exist. They are no longer adequate for the new world which is arising out of the ruins of the old.

It is not only of the individual or the congregation that this new spirit is demanded. There is an imperative spiritual demand that national life and influence as a whole be Christianized; so that the entire impact, commercial and political, now of the west upon the east, and now of the stronger races upon the weaker, may confirm, and not impair, the message of the missionary enterprise.

The providence of God has led us all into a new world of opportunity, of danger and of duty.

God is demanding of us all a new order of life, of a more arduous and self-sacrificing nature than the old. But if, as we believe, the way of duty is the way of revelation, there is certainly implied, in this imperative call of duty, a latent assurance that God is greater, more loving, nearer and more available for our help and comfort than man has dreamed. Assuredly, then, we are called to make new discoveries of the grace and power of God, for ourselves, for the Church, and for the world; and, in the strength of that firmer and bolder faith in Him, to face the new age and the new task with a new consecration.



The Danish Church and Arabia.

The supernatural character of the whole missionary enterprise is evident in its details as well as in its world-wide conquest. It is seen, not only in the miracles of God's grace on the foreign field by the conversion of individuals like Kamil Abdul Messiah, the transformation of communities as in Uganda and the awakening of whole nations in spiritual revivals as in Korea, but also in what we call the details of



Jeg vil velsigne dig og vær en Velsignelse.
(1. Moseb. 12, 2.)

Nr. 2.

1. FEBRUAR 1907.

6. Aarg.

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... og den
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missions. The hand of God's providence is very evident in the story of the re-entrance of Christianity in Arabia. Each one of the missions now at work in the Peninsula was distinctly guided to its present work by the Leader of the whole enterprise. In this connection the call to the Danish Church to take up work in Arabia is full of interest. In 1902 Mr. Olaf Hoyer, a young Danish missionary preparing for work among the Moslems at Jerusalem, happened to read an article in the *Missionary Review of the World* ap-

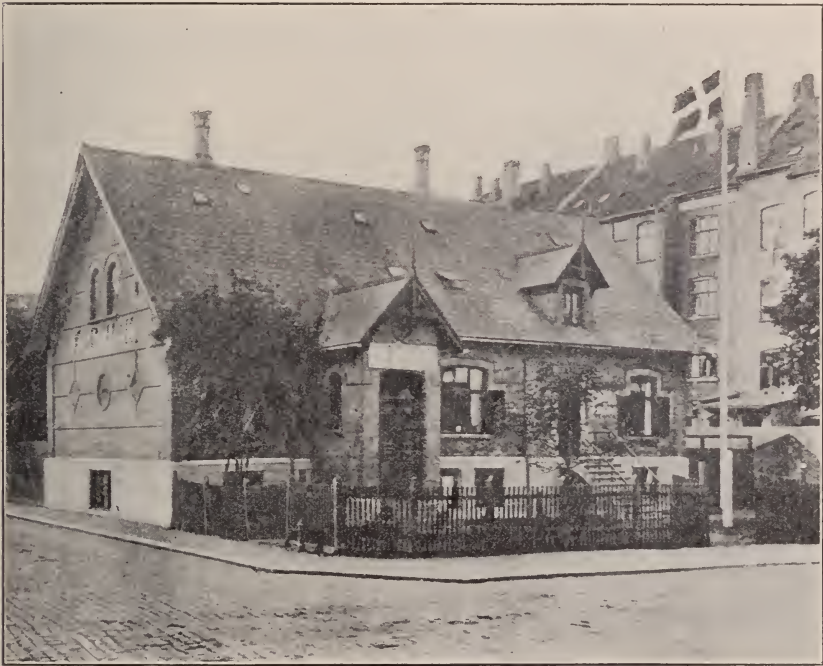
pealing for the neglected province of Hadramaut, South Arabia. The result was that he, himself, went to Aden and visited Makallah on the South coast. Friends in Denmark followed the enterprise with prayer and this led to the organization of the Danish Arabian Mission, at present co-operating with the mission of the Free Church of Scotland at Aden, but with plans for the interior and with their hearts still set on the unoccupied Southern province.

When Dr. Christine Iverson, of Danish parentage, was accepted by our mission, she visited Denmark on her way to the field and won many hearts for the cause. It was through her influence that I received an invitation to visit Denmark and speak on Arabia before my return to the field. I was delighted, therefore, when by the kindness of friends it was made possible for me, not only to attend the World Missionary Conference at Edinburgh, but also to speak on behalf of Neglected Arabia to the churches in Denmark and to knit still closer the bond of uniting the two missions, carrying the greetings of our Trustees to the Committee in Copenhagen and assuring them of our deep interest in their work as well as in that of our sister mission of the United Free Church of Scotland.

At the close of the Edinburgh Conference I spoke at Sion's College, London, on the afternoon of June 28th at the annual meeting of the Nile Mission Press and took a steamer the same evening for Flushing. A long day's journey in the train brought me to Aalborg, Jutland, on the extreme North of Denmark, where the annual meeting of the Danish Arabian Mission was held. The Secretary, Mr. P. Wissenberg, and my kind host, Pastor Anton Pederson, gave me a cordial welcome at the station. Both they and many of the other missionary leaders whom I met were able to express their thoughts in such good English that the language barrier between us seemed to melt away and I soon felt at home.

On the day after my arrival I attended a meeting of their Committee, where, through an interpreter, there was a quiz of nearly two hours in regard to the problems of Arabian missions and especially in regard to the origin, history, present policy and method of administration in our own mission at home and on the field as well as in regard to the future plans of our society. It was interesting to note how similar were the problems that faced them, both at home and in South Arabia, to those which our own Mission dealt with fifteen years ago. They resolved to send out more workers, to purchase property at Menakha inland, and to occupy that center as well as Hodeidah as soon as possible. There is every prospect that this mission will grow strong enough to do for West Arabia what we are trying to do in the East.

The day after my arrival there was a public meeting at the Parish House with addresses on Arabia illustrated by maps and charts most carefully prepared by their mission. A dinner was given by the Y. W. C. A. of Aalborg in their splendidly equipped building shown in the picture. There was also speech making, and toasts in true Danish fashion were the rule. The evening meeting at the Cathedral closed the services of the day. The interior of this old church was indeed beautiful with its magnificent organ and highly artistic altar and pulpit. The Protestant art and architecture of the church was attractive, but was not, however, the chief inspiration. To face an audience of over 1,200



YOUNG WOMEN'S CHRISTIAN ASSOCIATION BUILDING, AALBORG, DENMARK.

people on this summer week day evening of good, patient and sympathetic listeners was inspiring indeed. The venerable Bishop Moeller presided and also gave an address after I had spoken for an hour on the Mohammedan World through an interpreter; the Danes enjoy long sermons as much as the Hollanders in the West.

On Saturday, June 30th, a meeting had been arranged at Aarhus, where I was the guest of Rev. Ferdinand Moenck, the Editor of the principal Danish missionary magazine, and, next to Pastor Soerensen, one of the foremost missionary leaders in Denmark. The meeting here was held in the Y. M. C. A. building and was well attended.

At Copenhagen I was entertained at the home of Mr. P. Wissenberg and spent a delightful Sabbath, attending the Church service in the morning, meeting a company of friends of the Danish Mission and from the University in the afternoon, and addressing a large gathering of students and others at the Y. M. C. A. in the evening, again through an interpreter. On every hand I met with a most cordial reception and genuine hospitality as well as deep missionary interest and I trust that my visit to Denmark will in some degree help forward their plans and hopes for Arabia. The Danish Christians are for more than one reason especially interested in Arabia and the Moslem problem. It was a Danish King who sent the first scientific



“OUR LADY” CHURCH, AALBORG, DENMARK.

expedition for the exploration of Arabia under Carsten Niebuhr as early as 1770. The Protestant Church of Denmark has work to-day among the Syrian Moslems, near Damascus, as well as in South Arabia. And in their other mission fields they also come in touch with Moslems. Several important contributions have been made to the study of the Moslem problem by Danish scholars. The Life of Mohammed by Prof. Buhl, of Copenhagen University, and a more recent essay (Fra Missionen Blandt Mohammedanerna) on Missionary effort to win Moslems up to the time of Raymond Lull, by H. Wellejeus are recent examples. We bid the Danish Mission God speed and trust that their work may be better known in Denmark through their interesting

Quarterly *Fra Arabien* (of which the title page is given in facsimile) until their prayer, and ours, in the words of the Patriarch Abraham be fulfilled: "*Gid Ismael maatte leve for dit ansigt.*"

S. M. ZWEMER.

Rifa'a: The Town Set on a Hill.

Morning prayers are just finished and as we come out of the chapel we hear the jingle of donkey-bells and the shouts of donkey-boys. It



ON THE WAY TO RIFA'A.

is that of the donkeys hired for the long postponed visit to Rifa'a. Since it is late in the Spring we are very fortunate to have such a fine day, with high, fresh air after the rain, and a cool breeze which tempers the heat of the sun. After the usual preliminaries we are mounted and off, entrenched behind black

glasses, and wearing heavy sun topees. Straight across country we go, over well-beaten paths formed by the feet of many donkeys, through date gardens with lovely green patches of alfalfa, and onions, and squash here and there, all so grateful and refreshing to the eye.

We must ford an arm of the sea, and it is near high tide. The donkeys go in bravely, and splash, splash we proceed. The smallest of the donkey-boys has only head and shoulders above water, and we have to lift our feet to keep them from getting wet. Here comes a party going the other way—women heavily veiled, servants wading leading the donkey. There has been a wedding in Rifa'a this past week, of one of the sons of the Sheikh, and the festivities are just over. Here comes the party of musicians, with their queer drums, and queerer native pipes. A little farther on, after we are out in the open, we see a large party of black-robed women on foot, also returning to Menama after the wedding.

And now the wide desert stretches before us; to the east is the sea, to the west the mounds of Ali just visible, and to the south the higher

plateau-like country of Rifa'a, whither we are bound. The desert attracts and appeals on this clear morning; it is making us forget its vastness and barrenness by its herbage, which, though scant, is rich in color, varying from deep russet brown to pale green. Here and there a graceful camel's thorn waves in the breeze, and along the path are low-bushed flowers, the spreading umbel-like clusters of which vary from deepest purple to palest lavender. As we reach the higher ground we gain a clear view of the sea far out, and the green gardens surrounding the town we have left behind. And presently the barren, fortress buildings of Rifa'a come into view. In the valley to the right are clusters of green trees, the location of fresh water wells; farther beyond we recognize at closer range our friend, the peak of Jebel Dokhan, visible from the mission-house.

After a final climb we reach the town itself. The Sheikh's dwelling is easily found, and here we part company for the day, Mrs. Dykstra and I, with Makeia, going to the women's quarters where we are cordially received, and soon find ourselves sitting on the floor next to our hostesses, and the other women to the number of about twenty, ranged around the long room, the black serving-women at the farther end. The little oval-faced woman at the head of the line, with the sweet expression, is the young wife of the local Sheikh; she is of highest rank, but the tall, well-formed, noble-featured woman who sits next her is virtually head of the house at present, for the young wife is only fifteen and not experienced enough to preside at the wedding festivities just passed through, hence this older woman, who is of high lineage and the mother of two sons, has come and taken charge. We are fortunate in finding her and her women still here.

There are many interesting faces in the circle and soon we are busy replying to their numerous questions. This town has the name of being very fanatical, so we are surprised to be asked to read. Portions of scripture and the Arabic hymnal are produced, and selections read and explained. They ask for hymns, and we gladly sing several for them, as it appears to give them an especial pleasure. The young wife of the Sheikh is absent while we read and sing, and when she returns we are asked to repeat the performance. One of the women reads fluently, and is interested to the point of buying a portion of the Gospels. And so the hours pass quickly and pleasantly, until it is time for the midday meal which we eat in true native fashion sitting on the floor, and using only the right hand. A large round mat is spread, and upon its center is placed a huge salver of rice cooked in fat and mixed with bits of meat. There are sheets of crisp native bread, and dishes of meat with gravy very rich in fat. Add to this dates and a dish of sliced cucumbers for our especial enjoyment, and you have our

complete repast. The great feat is to eat the rice cleverly with the right hand, squeezing out enough each time for a mouthful.

After the meal we recline for a nap and conversation lulls, but does not die down entirely. The visit is too interesting to permit going to sleep. And presently the sun's rays begin to slant, and we are talking of starting on the long return ride. We are served with coffee and tea, and then finally take our departure. The women assure us that they have enjoyed our visit greatly, and we feel that we have won their good-will and confidence. Some of the serving women accompany us to the foot of the hill where we mount our donkeys, and we are started on the homeward trip. The men report a satisfactory day also, and we all feel grateful for so cordial a reception in a place about which we felt uncertain. Doubtless other influences have gone before, and we can but believe that the seed, though sown perhaps in stony places, will find soil to root and sprout and bring forth fruit in its season.

CHRISTINE IVERSON.

Work at Kuwait Reopened.

When in January, on his way back from Bahrein, the writer saw Dr. Bennett and Rev. J. Van Ess land at Kuwait, he wondered what kind of a reception they would receive upon landing. Little did he think that he would so soon have the privilege of writing a sequel to the report of that visit, and report the successful opening up of Medical work there.

The Sheikh not only gave permission to open up medical work, but even promised to send his launch to Busrah to get the doctor as soon as he was ready to come. True to his word, he sent the launch as soon as we were ready, and though it took some time to get started from Busrah, when once started we proceeded without hindrance, and reached Kuwait the next day.

Upon our arrival in Kuwait the Sheikh was absent. He was mustering an army which was about to make an attack upon a northern tribe. Meanwhile we were lodged in the sumptuous castle of the Sheikh, where we lived for an entire week. For though the Sheikh returned after three days, Oriental leisure and propriety forbade him to speak about any business for two or three days more. We were anxious to get settled in a house of our own, but comforted ourselves with the thought that we ought to be happy to wait a few days when we had so nearly attained an object for which the Mission had been praying and waiting for years.

Finally, after a stay of about a week, the Sheikh's man came one



SONS OF THE RULING FAMILY OF NEJD.
A Picture taken in the Sheikh's Castle at Kuwait.

evening to tell us that he was now ready to show us the house the Sheikh had provided for us to begin work. That we were a little disappointed at first sight, I must confess. The house was large, and had been one of the finest houses in Kuwait in its time—in fact the former Sheikh had lived in it—but it was now very much out of repair and had not been occupied for years. Several inches of dust covered the floor, the walls, which evidently had often done service as a towel for the hands, were well nigh black, while heavy cobwebs adorned the corners. Only one room was provided with a window. But after a little inspection it was evident that the house was not so very bad after all, and that some repairs would soon transform it into a place well suited for our work. After about a week the house could scarcely be recognized inside. The floors were covered with a thick layer of cement, the walls were white-washed, and windows were

provided to let the blessed sunshine in. And when this had been done the house was suitable both for medical work and for living purposes.

At first the number of patients was rather small, for the work was unknown and besides many seemed to have a kind of secret dread of us. The fact that we were under protection of the Sheikh, who had asked the doctor to come, seemed to lessen the dread, so that after a week or two the number of patients rose to fifty, sixty a day, and even more. One day ninety-five were treated.

The attack, which the Sheikh was meditating when we arrived in Kuwait, took place about two weeks after we arrived. The Sheikh's forces were defeated, and for some weeks afterward quite a few wounded came for daily treatment. The Sheikh, after the defeat, at once resolved to make another attack, this time with a much larger army. Accordingly he imposed a heavy tax and enrolled a great many men from Kuwait. This caused not a little disturbance, and as a result the number of patients dropped considerably for a while. Had there been peace, the number of patients would undoubtedly have been much larger. As it was, some 1,500 patients were treated the first two months, and we feel that a good beginning has been made in this place from which we were so carefully shut out before.

Moreover, the Mission has obtained from the Sheikh a lease of the house for a term of five years. The contract, at the suggestion of the Sheikh himself, was registered at the office of the British Political Agency in Kuwait, and by this means our foothold has been considerably strengthened.

This means that we have made an important step in advance as a Mission. A place where work was once begun on a small scale, and from which we had been shut out carefully for years, has again been opened for work, and it seems we have gained a stronger hold than ever before. It requires but a short stay in Kuwait to reveal what an important place it is for missionary work. First of all as a place to reach Mohammedans. There is perhaps no other port on the Gulf where Islam has a stronger hold on the people. With but one foreigner in the city (The British Political Agent) and having comparatively no commerce with the outside world, the city has felt little of the influences that in other cities cause indifference and neglect of religious observances. Where one man performs his prayers in Busrah, ten do so in Kuwait. When walking along the shore at sunset almost every board and boat seemed to be occupied by men praying. Even small boys perform their prayers, something I had not seen before. Though there are no minarets, the number of mosques is large, and all are well attended. As one walks along the streets in the

daytime, every now and then one hears the busy hum of a school of boys studying the Koran. In the house of a man whose child the doctor attended, and who afterwards became very friendly, there was a school where little girls were taught the Koran. On all sides there was the greatest zeal in the performance of the external religious duties. At the same time the evil fruits of this religion were very much in evidence, seemingly in proportion to their devotion to it.

Again, Kuwait is an important center with reference to the extension of the work inland. A glance at the map will show this. Kuwait lies at the head of caravan routes, and is one of the natural entry ports for the interior of Arabia. Large numbers of Bedouins are always encamped outside the city. They come here to trade, remain a while and then depart into the desert. Besides there is a very intimate connection between Kuwait and Nejd, with which there is a constant caravan trade. A great share of the goods landed at Kuwait finds its way into the interior. Many of the inhabitants have seen Nejd at some time or other, while not a few of them were born there. Kuwait is often visited by some of the powerful rulers of Nejd. While we were still staying in the Sheikh's castle, Mohammed, the brother of the ruler of all southern Nejd, called on us in our room and was very friendly indeed. Afterwards we had the privilege of calling on that ruler himself, Abdel Aziz bin Saoud, in his own tent, for he is at present at Kuwait assisting the Sheikh of Kuwait in his wars. From this it is evident that systematic missionary work done at Kuwait cannot fail to exert an influence over all the eastern part of Arabia, and even to Nejd itself. In fact the only hope, it seems to me, to open up the interior effectively and permanently for missionary work consists in doing effective work in a strategic center like Kuwait. By these means prejudice and opposition will be disarmed, as those who have received treatment return to the interior, and the way is prepared for the permanent settling of a missionary in Nejd itself.

We used to pray for Kuwait that its doors might be opened. The door has opened now to a great extent, and our prayers are being answered. May we now as a Mission and a Church have grace and wisdom to enter in and possess the land for Christ.

G. J. PENNING.



Bahreïn Notes.

April seventeen of this year will be a day long remembered by the missionaries of Bahrein. It was on that day that Kamil was baptized, he and his three children. The prayers and hopes of many years and many hearts were answered and realized, and there was joy in heaven because there were added to the church those that are being saved. Kamil was born in distant Erzeroum, his father a Persian and his mother of Turkish descent. By the time he was a young man he found himself wandering up and down the Euphrates and the Tigris, in the service of the Turkish Government, collecting taxes



NEW BUNGALOW AT BAHREIN.

from the Arabs, and conveying passengers through places of danger. It was while thus occupied that he came in contact with our missionaries in Nasariyeh more than six years ago, and then began the search that has ended in this glorious finding. Kamil left the employ of the government and came to Busrah to be nearer the missionaries and to be able to receive regular instruction. He took up the profession of barber and thus earned a living for his family, at the same time having abundant opportunity to visit the mission house and receive instruction. During all these years he has never wavered in his faith nor failed to lead a life worthy of repentance, but has continually grown

in grace and in the knowledge of our Lord Jesus Christ. Kamil calls these six years years of waiting for the freedom which he now enjoys. It did not seem wise to submit him to the persecution that would be unavoidable in Busrah if he were baptized there, or openly confessed his faith in Christ, and at the beginning of this year he was sent down to Bahrein to be employed as colporter. The name he chose for himself shows the whole purpose of the man's life. When asked what his name should be he replied "Kamil Muhdi," the latter meaning, "The one who leads." He said he had himself been led, and he wanted to spend his life leading others. He is very earnest and sincere in all his endeavor, and bids fair to make a strong worker. The first part of his name means "perfect," and of course he is far from living up to that, and we earnestly ask the prayers of God's people for this child in the faith, that he may more and more shake off the old man and be clothed upon with the new man in Christ Jesus.

And what a precious treasure he brought with him as he stepped up to the altar. Three young souls were being snatched away from the kingdom of Mohammed, and were baptized into the name of the Father and of the Son and of the Holy Ghost. Who shall dare to measure the possibilities of this small beginning? It is undoubtedly from among the younger generation that we can expect our richest harvest. But up till now it has been exceedingly difficult to get even the slightest hold upon the youth of Islam, and all attempts to get full control over the lives and habits of boys and girls have been entirely fruitless. And here we have three Moslem children, come right in among us, with the seal of Holy Baptism already on their foreheads, growing up in the bosom of the Christian church, with a praying father and a tolerant mother to help bring them up in the fear and nurture of the Lord. Indeed a glorious privilege and a great responsibility.

Few may be their number at present, but we already have the assurance that our Great Shepherd has other lambs whom he is leading to Himself and keeping for His glory.

While speaking of these signs of hope, we must also describe the circumstances in which we found ourselves last Sunday night. In one of the lodges near our house the band of "native helpers" had gathered for a service of song and prayer, and with them were seven souls who had formerly been under the sway of Islam, but are now continually under the influence of Christianity. We sang together the songs of Zion in this strange land, while about fifty feet away from us was a band of Moslems going through their usual performance in honor of Hasan and Husein, claiming the latter as their intercessor.

As their words and songs floated in to us, so our messages floated out to them, while with us were those who had formerly been with them. Truly the Lord has blessed us and given us souls for our hire.

Another sign of encouragement for the work in Bahrein is the purchase of a Bible shop in a very strategic position in the Bazar. Only a year ago attempts were made to purchase a shop in the imme-



THE CARPENTER SHOP ON THE HOSPITAL VERANDAH AT BAHREIN.
These men have made all the doors and windows for the Mission in this place.

diat neighborhood, and there seemed to be no end of obstacles in the way and the project had to be abandoned. Workmen are now remodeling the one-story building that was on the spot, and are making preparations to build a second story. This is the second Bible shop bought with funds supplied by the generosity of that old friend of our mission, Mr. G. J. Schoep, of Sioux Center, Iowa. The other shop was bought last year in Muscat, and in these two places we have now realized our fond hopes of having Bible shops that are all our own.

A few weeks ago we were very much concerned about one of the native helpers, Muallim Shemoon. He had been here only a week since his arrival from Muscat and fell sick with that dread Muscat disease, Black Water fever. For days his life lay in the balance. Both Dr. Mylrea and Dr. Bennett watched the case with careful anxiety, until at last the patient took a turn for the better. Now after

several weeks of careful treatment he has so far recovered that he will soon be able to go up country to recuperate. This is the first known case of Black Water fever in Bahrein, and undoubtedly the disease entered his system in Muscat. Another helper, Selim Eshoo, the hospital dispenser, is at present very ill, but we trust that in his case also our prayers for recovery will be answered, and the worker kept for the work.

D. DYKSTRA.

A Striking Suggestion.

(Extract from a letter received from Mr. P. Ten Kate, Missionary at Posso, Res Menado, Netherlands, India.)

"I was reading recently concerning missions in Java and the influence of the pilgrims there. They are the ones who propagate Islam. What, therefore, would be a more strategic missionary move than to labor among the Meccan pilgrims, so that they would become Christians, or at least be under the influence of Christianity, instead of returning to Mecca as fanatic Moslems. The largest part of all the Meccan pilgrims come through Jidda. Some of them touch at Muscat on their way. It seems to me that the wise missionary move would be to open hotels at Jidda, where we could advertise that the various languages of Islam were spoken, and where missionaries could be present, or missionary helpers, arriving by the same steamers, so that all the pilgrims would in their own language receive aid in many ways, and the center point of pilgrimage would thus become a central point of evangelization.

"Your mission is already busy, in a certain sense, to reach the center of Islam in Arabia, but Christians must get close to Mecca as possible, and if possible in the city itself, although the time for this has not come yet. This is my favorite idea—to strike a blow at Mohammedanism by showing kindness to the stranded pilgrim from every part of the Moslem world at Jiddah."





MISSION HOUSE.

CHAPEL, SCHOOL, HOSPITAL.

MISSION BUILDINGS AT BAHREIN.

Missionary Sailings.

With the month of August a party of returning and new missionaries will be starting on their long journey to the Mission Field. Their many friends in this country will be interested in knowing their plans and will doubtless remember them as they journey Eastward as the representatives of the Reformed Church in Neglected Arabia.

Miss Jennie A. Scardefield sails from New York, Aug. 30. By the kindness of friends she will make a little tour through Europe on her journey.

Dr. and Mrs. S. M. Zwemer and their children, the Rev. and Mrs. F. J. Barny and their children, and the Rev. G. D. Van Peursemsail from New York on Sept. 10. This party will break its journey by a halt of a week or ten days in Cairo and will then proceed via Aden and Bombay into the Persian Gulf.

Miss Josephine E. Spaeth has recently been appointed a Trained Nurse in connection with the medical work of the Arabian Mission and will probably sail with the party leaving New York Sept. 10.

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